and upon the generous and headstrong king despising the warning, followed him to the ball, and was present when he was shot. Now, take us to the closet of this man, and let us see him writing the letter which was fitted to save his sovereign— show us this, and no more, and we say, How becoming! how generous! but let us follow him through the whole scenes, and we change our tone, and arraign him of treachery: and we do so at the very instant when he writes the letter, and seems most magnanimous.

By the help of these principles, we are enabled to bring home the sense of guilt to every man's conscience: not only the sense of individual sins, but of constant and abiding sinfulness. When there is not a sin of commission, there is a sin of omission ; when there is not the sin of excess, there is the sin of defect.

In particular, we hold that every human soul is chargeable with ungodliness. Other sins are committed by individual men, some are addicted to one class of sins, and others to another: but this offence seems to be universal All are not malevolent or selfish: all are not intemperate or deceitful: all are not proud and ambitious: but all seem to be ungodly. Other sins may be only occasional, but this seems to be perpetual and abiding, and renders all men guilty at all times, even when they are cherishing thoughts and feelings which in themselves are praiseworthy. Does any man stand up and say, I was in a virtuous state at such and such a time, when I was defending the helpless, and relieving the destitute ? We admit at once that these actions in themselves are becoming, as becoming as those of the disobedient son showing kindness to his companions: of the unjust man practising hospitality: of the slaveholder supplying his slaves with excellent food: of the husband providing handsomely for a wife abandoned: or of the conspirator

sending a notice fitted to frustrate the conspiracy to which he was a party. If we could judge these acts apart from the agent, we should unhesitatingly approve of them. Way, we do approve of the abstract acts, but we never for one instant approve of the agent. Before we can approve of the disobedient son, but kind companion, he must return to his obedience: of the unjust philanthropist, he must restore the fruits of his iniquity: of the liberal slaveholder he must undo his deed; of the unfaithful